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WEEKLY REVIEW.

—The *India Methodist Watchman* for August has a number of interesting articles and among them one on the Sunday-traveling minister, consisting of some extracts from the journal of an English clergyman, name not given, who made himself supremely miserable by using the railway to go to a Sabbath appointment. The result could not, in his case, have been attended with any other result than deep distress and spiritual damage; for while he used the railway, his conscience was not clear on the subject. His case was like that of the man referred to by the apostle: 'He that doubteth is damned if he eat.' The apostle teaches that there are certain things about which there may be a difference of judgment among Christians, but in which a man may only act according to his convictions of duty. The clergyman cited in the *I. M Watchman* heard from a young man who went astray, the following explanation:

"One day, about fourteen years ago, I was sitting in a coffee-house in the Holloway-road, when I took up the *Chronicle*. In a little corner I read that on the morning of the previous Sunday you had preached at W——, twenty miles off, and in the evening you preached at your own church. I was always inclined to be sceptical, and was ready to find fault with ministers. I could not reconcile two facts which pressed my mind. Sunday after Sunday you used to read to us the command, 'Remember the Sabbath day, to keep it holy,' and yet I found that you had been riding in the train on the Sunday, breaking the command. I thought that if you rode on Sunday there would be no harm in my riding on Sunday, and on the following Sunday I went to Brighton and back and have never darkened the church-doors since, Sir.

We do not at all admit that the minister was to be reproached because this skeptical young man, eager to find fault with ministers, chose to see in his act an excuse for his own misconduct. Suppose that the young man had read in the paper that a physician, an elder in the church, had used the railway on the Sabbath to go to the scene of some accident where wounded people were urgently needing help, would he not have seen at once that this was a legitimate use of the train. But the issues in such a case would perhaps have not been more momentous than in the case of a minister going to preach to sinners the word of life. The reasoning of the young man is precisely that of the man who loves drink, and fancies himself justified in drinking because his minister, sick of a dangerous malady, uses stimulants medicinally.

—Lest any one should leap to the conclusion that we favour a lax observance of the Sabbath, we may as well say here that we regard the seventh day as the Lord's Day and not ours. God has given us six days in which to do our secular work, but has reserved the seventh for himself, and men have no more right to use it for their own pleasure or convenience than they have to take any thing else that does not belong to them. In reading Ezekiel lately we were struck with the freqnent interation of the expression "my Sabbaths," (six times in ch. xx.) In Isaiah lviii we read:

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.

Under the present dispensation the spiritual takes precedence of the material, and no merely external observance of the Sabbath can meet its demands. The Christian prizes the Sabbath as affording him special opportunities of communing with God and having fellowship with the people of God.

—Our readers will find in our Epitome an account of the opening of a Coffee-house and Reading Room for sailors, soldiers and others, in the old High Court building. Some ladies who take a deep interest in the classes for whom such institutions are specially needed, unembarrased by the cumbersome machinery of Committees and Societies, have gone forward *motu proprio*, launched the enterprise and, if we may judge from appearances, achieved success. They thought, prayed, and acted, and within a fortnight, the idea became an accomplishment. This will act as a sort of pilot fish for the big land-shark, the establishment now in process of erection by the Young Men's Chr. Association near the Apollo Bunder,—a land-shark of a novel kind, threatening to devour the unsophisticated sons of Neptune with kindness. The children of this world have been wiser in their generation than the children of light, and have planted their bars and saloons and other places of dissipation every where along the most frequented paths of the city, and have sought to make them as attractive as possible, not from any love for the poor victim but from love to the money that is in his pocket. Now there is something that men want more than drink and that is kindness, the expression of interest and sympathy and many of those who frequent these places of dissipation do so simply because they know of no other cheerful place where they would be made welcome and pleasantly entertained. We are very glad that a beginning has been made in the adoption of the enemy's tactics, and hope to see the war vigorously waged.

—A branch of the Evangelical Alliance formerly existed in Bombay, and it is thought desirable to resuscitate it. In many ways the Ev. Alliance has been an effective agency for good during the 34 years that it has been in existence. It has been the means of bringing Christians of different denominations and also of different countries together, and to deepen the sentiment of the importance of Christian union. Year by year, at the beginning of the year, it assembles Christians of different denominations all over the world to wait upon the Lord in prayer for the advancement of Christ's cause. It is the advocate and champion of the oppressed and the persecuted, and has interfered with happy results in cases where the rights of Christians were being trampled upon. For all we know, there may some day be occasion for its mediatorship in this country where a considerable portion of the population is not under British rule. Be that as it may, a good many Christian workers of different denominations have lately expressed the opinion that it would be well to revive the Bombay branch of the Alliance, and we shall be happy to receive the names of all who wish to become members, and forward them to the London office. Major-General Field, who was for some 30 years in Western India, and is still well remembered by many, is one of the Secretaries of the parent society. A meeting of all who are interested in this matter will take place at the Bible Society's rooms on Monday next at 5-15 P.M. Please accept this notice.

—The *Star in the East* has an article on "Erratic Missions," by which term it denotes Missions begun and carried on independently of any Society, and without any Committee to account to the public for the funds contributed. Where the Christian public, at home or abroad, have contributed to such a mission, our contemporary thinks these contributors have a right to be represented by a Committee of control and expenditure, competent to judge of the uses to which the funds are applied. We have often been struck in reading Paul's letters to the Corinthians with the great care that he took that some one should be associated with him in the disbursement of the funds contributed by the Gentile churches for the poor of Judea. 2 Cor. viii. 19-21.

—In the same journal appears a notice of Miss Leslie's Home for Inebriates. We are very glad that this institution is still maintained, in the face of the many difficulties and disappointments necessarily incident to such a work, and we trust that the zealous lady who is conducting this important mission will be upheld by the sympathetic prayers and material aid of Christian people.

—The *India Meth. Watchman* for August has a letter from the Rev. C. B. Ward giving an account of the Telugu Mission and Orphanage. No orphans have died since the removal to Curreemnuggur. About forty of the orphans are believed to have given their hearts to the Lord Jesus. Visits are paid to the neighbouring villages and tracts distributed. A young lady of India is expected to join the mission.

—In the Rev. R. G. Wilder's *Missionary Review* for July, are tables giving statistics concerning the Protestant Churches of the

United States and Canada, from which we learn that there are ten different bodies of Presbyterians with 1,202,006 communicants; six of Baptists with 2,753,955 communicants; 17 of Methodists with 3,632,492 communicants. The congregationalists number 518,386 communicants and these contribute $375,000 yearly to Foreign missions, which is a much higher proportion than any others give for a similar purpose.

—We have received the second number of *Progress*. An edition of 4000 copies of the first number was found insufficient, and another edition of the same size had to be printed. This is an unprecedented success for India, and we trust that its conductors will spare no pains to make it worthy of this unusual patronage. We should think that among the large number of missionaries in S. India who come daily in contact with the student world, some would be able to furnish original articles of real merit and of an attractive character. The present number has a portrait of Macauley and a picture of the Diamond Fields. It is mostly made up of selections and compiled articles, and is replete with information, but we fancy that the majority of those who take it would like something bearing on the topics of the day. We are very anxious that this handsome monthly should be a real success, and therefore take the liberty of throwing out a hint which may be misplaced, but we give it for what it is worth.

—There has been a prodigious amount of debate in the Bombay Corporation with regard to the C. D. Act which the Government are so intent on introducing. It is quite evident that there is a very strong feeling against its introduction, and that many, both among the European members and the Native, look upon it as immoral and demoralizing. We are quite ready to admit that among the advocates of the Act are some who believe that the Act is not likely to have any of the evil results that are attributed to it. Dr. Cook, in his defence of the bill, passes in review—at all events notices—the different objections urged by its opponents which he says are internecine, mutually nullifying. It may seem so, at the first glance, but perhaps thers is more consistency in them than at first appears. It is urged that the Act is ineffective. By this is meant, that it does not succeed in banishing the disease from the community. It is no answer to this to bring evidence that the persons brought under the cognizance of those who administer the act are freed from the disease. Licentiousness, when such attempts are made to regulate it, knows how to find other less obtrusive but not less dangerous paths for itself. In Paris forty years ago, and we presume the thing is true to day, there were to be found in all the more frequented streets and arcades, shops tended by young women where the actual buying and selling constituted only the veil of the real transactions done. These shops were perfectly well-known to those who took interest in such matters, but were beyond the reach of the Government doctors. The disease prevailed to a frightful extent. The successive enumerations of the populations of France have made the world acquainted with the fact that while in the other states of Europe there is increase, there is an actual diminution of the population proper of France, and this has been attributed to the prevailing licentiousness. It is evidently very little to the purpose that statistics should be tendered showing a diminution of the disease in that particular class that comes under the treatment provided by these acts. What is hindered by the Act makes its appearance elsewhere. *Naturam expellas furca, tamen usque recurrit.* Drive nature out by the door and she will come in by the window. One of the speakers in defence of the measure called attention to the innocent victims of the disease, the children that brought into life with them inherited tendencies that made them fall an early prey to decease. Of course every philanthropist would be ready to welcome measures that really would arrest this premature mortality. But we have little faith in any measures that do not begin farther back, and seek to shield the young from those influences that stimulate sensuality. If Government would take in hand the licentious literature of the day, the multitudes of novels and tales that act perniciously upon the imagination and upon the sensual appetencies, they would be approaching more nearly to the mark.

—Mtesa, king of Uganda, is not developing very satisfactorily. He has grievously backslidden from the professions made by him to Speke. Mr. Pearson, of the C. M. S., under date of January 7th, says that there has been a great revival of idolatry in Uganda, and the missionaries have been prohibited from teaching or preaching. The king said to them: "We do'nt want your teaching; the Arabs can have their religion, and you yours, but we will have the religion of our forefathers." He also said: "You only want to spy out my country, to see if there is a large sea behind the Nyanza; then your queen will send her ships and take the country." There has been a sudden outburst of interest in Mukasa, the lubari or demon of the Nyanza, having an earthly representative, by some said to be a man, by others, a woman. It remains to be seen how long this fit will last. There should be continual and special prayer for missionaries in such circumstances.

—The *Church Missionary Intelligencer* has an article on Domestic Slavery in Africa, from which it appears that the practice of holding slaves has not been completely abandoned even by the Native Christians. The Committee of the C. M. S. has at length taken decisive action on the subject, and resolved formally to disconnect itself from any implicated in this guilt.

—Since writing the paragraph about the Evangelical Alliance we have seen an announcement to the effect that H. H. the Holkar of Indore has condemned a Native Christian to 200 days' imprisonment for the crime of *selling Christian books* in that city! Here we have a remarkable illustration of the inability of the orthodox Hindoo to understand what civil or religious liberty means. In Bombay there is scarce a day in which books not merely inculcating Hinduism but often denouncing Christianity are published, and nobody dreams of regarding it as an offence. We do not believe the Indore Maharajah would have thought of such action as is now reported, if the Governor-General's Agent had exerted an influence such as he might legitimately have been exercised to obtain toleration for the religion professed by H. M. the Queen-Empress, so undisguisedly stated in the Proclamation of November 1st. 1858.—P. S. It is stated that the Gov. General's Agent has obtained the release of the Colporteur. Might he not go further and induce the Maharajah to proclaim toleration. Are there not many Mahomedans in the Holkar's territory, and do not Hindoos sometimes embrace Mahomedism? We presume that men selling Mahomedan books would not be arrested in Indore. Would it not be a fitting thing for the representative of the paramount power at the court of Indore to obtain for Christianity the rights granted to other religions in that state? The way to make Christianity contemptible in the eyes of a Native prince, is for the British Resident to manifest indifference on the subject.

—"The flight into the Wilderness." We lately noticed this pamphlet, written by a gentleman of this Presidency, who has kindly made over to us, for sale on behalf of the Grant Road Church, 100 copies of the same. Our readers may obtain copies by applying to the Rev. W. J. Gladwin, Methodist Book Concern, Meadow St. Fort. They are sold at 3 annas each.

—Some general of renown is reported to have marched his army up a certain hill and then have marched them down again. Happy man, to have done it without expending some millions stg. and leaving fortifications and cannon in the hands of the enemy, to say nothing of a subsidy.

—"A Constant Reader" will excuse us, if, instead of entering upon the discussion of the large and important question stated by him, we content ourselves with remarking that the aim of *Progress* in its notice of Macauley seems to have been simply to indicate certain points in which his life might furnish lessons for the young men of this country.

The following, which we take from the Annual Report of the Soldiers' Total Abstinence Association in "On Guard," deserves attention:

In visiting our Societies in Afghanistan, it soon became evident that drink was a fruitful cause of insubordination. There was hardly a camp between Peshawur and Cabul where soldiers had'nt been flogged for crime connected with drink. At Jellalabad the guard over the Commissariat Rum store, broke into the barrels and got incapably drunk, which led to a native sepoy guard being placed over the store, as the British soldiers could not be trusted over Rum. This was all the more conspicuous at this camp, on account of the "Illustrious Garrison of Jellalabad", in 1842 gaining such honor for brave deeds and patient endurance, without a single dram of Rum. Nothing is more fatal to steadiness under fire, and patience on the line of march, than a dram of Rum, and whenever our soldiers have been without it, they have always discharged their duties better, than when they got it. The presence of Rum in camp on active service is the source of all crime, discontent, and a very sure cause of a great deal of sickness. It neither nerves the soldier to fight with courage, nor to bear with patience the hardships of a campaign. On active service, men often require a stimulant when deprived of their regular rations, and nothing better can be found than Liebig's Extract of Beef, made in a few minutes; as water and fire can be procured in any part of the world. It can also be carried in a small pot containing enough for one man for a week. And as a refreshing stimulant on the line of march nothing can equal a drink of cold tea, or a cup of warm tea on a cold night, when on guard. Both of these unintoxicating stimulants are far more portable than Rum,

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and much less expensive, and much less cumbersome on the line of march. Having distributed 422 Afghan Bars of Honor to men who have kept their pledges, faithfully, throughout the campaign, we have ample testimony that Rum is not essential on active service; on the contrary it is a more dangerous enemy to the British soldier than the treacherous Afghan. In a return furnished by the 72nd Highlanders, shewing the number of Abstainers who served from November 1878 to January 1st 1880, only One Abstainer died from disease against 29 Non-Abstainers, and 21 admissions to Hospital among the Abstainers against 938 Non-Abstainers, and three Punishments awarded to Abstainers, against 280 Non-Abstainers, which gives the following average per 1,000 : *Deaths* among Abstainers 1·1, Non-Abstainers 2·9 ; Admissions into Hospital among Abstainers 24, Non-Abstainers 93 ; Punishments among Abstainers 3·4, Non-Abstainers 26·4. Such figures as these and the testimony of our Four Hundred staunch members, combined with our own personal experience, fully sustains the opinion we have long maintained, that the soldier is far better without Rum on active service, especially as non-intoxicating stimulants are more portable, more nourishing, and more adapted to the circumstances of a campaign. The following remark by Sir Robert Sale, who commanded at Jellalabad in the former Afghan War, is worthy of remembrance by all who are interested in the subject.

"The European troops besides having insufficient rations were without their allowance of spirits. I will not mention this as a privation, because I verily believe that this circumstance and constant employment, have contributed to keep them in the highest health and most remarkable discipline." "These facts are so striking that Officers and men acknowledge that we were much better off without the ration of spirits than we could possibly have been with them."

NOTES FROM AMERICA.

I HAVE spent two busy months in America, and have seen much on every side to interest me. Changes occur here with a bewildering rapidity. The country hardly seems the same which I left twenty-one years ago, while even the four years which have elapsed since my last visit have marked so many changes that I am constantly meeting with surprises. Some of the changes seem to be clearly in the right direction, and some are clearly in the wrong. In the political world, I think there has been a marked improvement. President Hayes has maintained a high-toned and thoroughly honest government, and his party has gained in character and reputation in consequence. Both parties have nominated first class men for the Presidency, and the present contest is singularly devoid of all irritating or offensive elements. It is a contest of principles in the main, and thus far has been conducted with a fairness and decorum which are worthy of all praise.

Last week I visited the college at which I graduated twenty three years ago, and was simply amazed at the changes that had come over the institution. At the hour of morning prayer I went to the chapel, and seeing a mixed audience of ladies and gentlemen collected there, I at first supposed that some outside people had come in to hear my address to the students, but was told to my very great surprise that the audience before me was composed exclusively of students. About one fourth of those present were ladies, and they sat among the young men in the order of their classes and seemed perfectly at home in what seemed to me their very extraordinary surroundings. In my student days a proposal to admit young ladies to the college on terms of perfect equality with young men, would have seemed like sheer insanity, and yet here they were, and all parties seemed as much reconciled to the change as if this order of things had prevailed for a century past. All the professors agreed in their testimony that the ladies acquit themselves well. The three best mathematicians in the graduating class were ladies, and the professor of mathematics assured me that the best mathematical student he had ever taught was a lady.

Our good result of this co-education of the sexes was very apparent in the improved spirit and conduct of the young men. They are much more courteous and refined than in former years, and it is said that a corresponding good effect is produced among the young ladies. "Do you have any trouble," I asked one of the professors, "from the free association of the two sexes together ?"

"O yes, plenty of trouble."

"Of a serious nature ?"

"O no, we never have anything like a scandal, but so many young people lack discretion that we have to keep an eye on them and advise some of them almost constantly."

"Have you ever had a case of immorality, or any grave scandal of any kind among them ?"

"No never. Nor do we anticipate anything of the kind."

A similar testimony was given by a professor of another college. The only evil result, he said, that had followed the admission of ladies into the college, was an occasional injudicious marriage, but cases of this kind were not more frequent than under the old *regime* with separate schools for the two sexes. All this seems the more striking when it is known that the utmost freedom is allowed to the young ladies to go and come as they please. The only restriction laid upon them is that they must not be out of their rooms after ten o'clock at night. People in India would be amazed, and probably shocked, if they saw the freedom with which the young people associate together. They may be seen in couples walking around the college grounds at all hours, and a young gentleman will call in the evening to escort a young lady to church, without asking any one's permission, or dreaming of any impropriety in going off with her alone. The secret of the success which attends this very critical kind of an experiment is that the young people *are thoroughly trusted*. A conventional *chaperon* would find herself strongly out of place among these young ladies, and her services would be more than superfluous.

Among the professors of this college sat a military officer who has command of a company of cadets, and gives regular instruction in military science and tactics. He is detailed for this service by the government, and does his duty well. Most of the young men belong to his company, and are thoroughly drilled and taught. The college is thus made, in some measure, a military school, and the effect on the students seems to be very good in all respects. The rigid discipline of military service has a salutary effect upon many young men, and is much needed, especially during college days. Since the great war it is considered prudent to educate young men with a view to military service, in case any unforeseen emergency should arise, but the people are not warlike in their feelings or ambition, and nothing but the presence of actual danger could kindle any martial enthusiasm among them. The only war they have to fear is another civil contest, and every year the chances of such a conflict seem to grow fewer and more remote. The craze for war which still lingers in Europe is unknown both in the States and Canada. The people are trained from childhood in the arts of peace, their institutions are in their very nature opposed to everything essential to military power, and they are beginning powerfully to impress upon the public mind of Europe that a chronic state of war, or so-called armed peace, is as contrary to common sense as it is hostile to common humanity.

J. M. T.

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SATURDAY, AUGUST 14, 1880.

SELF-DESTROYED.

WE begin with a parable.

There is a king of a widely-extended country. A son is born to him. There are great rejoicings because of the birth of this son and heir ; joy in the palace, joy in the cottage. The child is very carefully watched over, guarded from all maleficent influences, and trained in all good things. He is surrounded by wise and competent persons who are solemnly admonished by the father ever to keep in mind the fact that this boy is destined to be the sovereign of the people in a coming day, and to spare no pains that he may be in all respects fitted for the high office. The boy on some occasion forms the acquaintance of another youth, who tries to make him believe that he is very hardly used, and that it is a shame that the second person in the realm should be required to pursue his studies like any plebeian, and that it would be better to be one's own master away from the palace than to be thus compelled to study. He tells him of a company of bandits living among some distant mountains, and depicts their life in glowing colours. Under the influence of these representations the prince one day disappears from the palace and all attempts to trace him prove vain. With his companion he makes his way, chiefly by night, to those distant mountains. His companion is killed by a tiger, but he manages to make his escape, and finally reaches the haunts of the robbers. He is a mere boy, yet has sense enough to perceive that it would never do to make known his true character to the bandits, for a reward might be offered for him and they would be tempted to give him up. So he simply tells them that he has run away from a tyrannical guardian and entreats them to let him remain with them and become one of their band. They tell him that he is too young to be of any service as a freebooter, and that he cannot remain among them, unless he becomes their servant. He becomes a cook's boy to do the drudgery of the kitchen. The cook is an old captive with a diabolical temper and the king's son finds that he is liable to be severely punished if he does not do the wretched work assigned to him. In a few months he has forgotten the languages and the accomplishments that he had been so carefully taught, and is

weighed down by no higher sense of obligation than that of cleaning the dishes and similar drudgery. He sometimes accompanies the band on their marauding expeditions, but looks on at a distance when any thing exciting is going on, not being allowed to take part. He learns to swear, to drink, to smoke; he drinks in the abominable tales told by the men, and comes to think that there is nothing better in life than to make war upon society. He learns to regard the rich as robbers, the respectable as impostors, the happy as fools. He eagerly looks forward to the time when he shall be in a position to attack travellers and plunder the rich, and oppress the weak. In the mean time another son has been born to the king, and grows up in the enjoyment of the advantages which the elder son had contemned. He becomes a man after his father's own heart, and distinguishes himself by his uprightness, his wisdom, his self control, his devotion to the interests of the people. If one now were to disclose to the prime minister the facts regarding the eldest son, and enable him to ascertain his habits, his tastes, his gross ignorance of all that is valued among men, the strong attachment that he has to the life of a bandit, his hatred of his father's house, the minister would say, God forbid that such a monster should ever sit upon the throne of this country: he would only drag the realm down to his own level; let him remain where he is; thank God, we have one who is truly worthy to be the heir of the present sovereign.

Now the young man among the bandits is an illustration of what God means when he says 'Thou hast destroyed thyself.' Hosea xiii. 9. To know the meaning of this we must understand what God meant man to be, what position he created him to fulfil. God intended that man should be his own son and heir, and therefore he made him in his own image. By the image of God we understand one in whom God may dwell, through whom he may be revealed, with whom he may have intimate communion and friendship, capable of experiencing emotions like those of God. God intended that man should have happiness akin to his own. He gave him free agency because he would not have any to serve him mechanically and by necessity, but voluntarily, lovingly. If man had stood the test to which he was subjected, he would have enjoyed the irrevocable friendship of the Most High, and the power of the omnipotent would have waited on him to make all things minister to his welfare. Man has chosen to take himself out of the hands of God, and any one who knows what God designed him to be can see at a glance that man has destroyed himself by so doing. He has utterly unfitted himself for his true vocation, and is unable to find any pleasure in those things that he was made to be conversant with. Speak to him of the perfections of God, the claims of God upon the obedience and love of his creatures, commend to his attention the word of God, speak of the glory of Christ and of that kingdom which is righteousness, peace and joy in the Holy Ghost, and he becomes wearied and impatient. He cares only to do his own will, and that will leads him in a path as utterly foreign to the path designed for him, as the groveling occupations of the self-exiled prince in the bandit's cave were foreign to the course of life designed for him by his father,

'Thou hast destroyed thyself.' This does not apply merely to the waifs and outcasts of society; not merely to those who have become conspicuous in wickedness. Take the case of many a respectable church-member, whose will is not to do the things that outrage society, but rather to do the things that please society; he is indeed solicitous for the honour that cometh from man, but then the approbation that he desires is that of the good, the well-conducted. Well, it is none the less true of such a one that he is unfit for the service of God. The presence of such a one would be a fearful discord in heaven. The dominant passion of his nature is self-love, not the love of Christ. As the key-stone is necessary to the arch, the supreme love of God in every heart is necessary to the felicity of heaven. Introduce any other principle, and heaven is no more heaven. If men were not self-destroyed, how cordially would they embrace the Gospel when offered to them! Universally, we find that men turn away from the Gospel which announces that there is a method of getting back to the Father's palace, and to the heirship of the crown, and declare their preference for the husks and refuse food of the bandit's cave. 'Thou hast destroyed thyself, but in me is thy help,' is the full announcement of the text. It is not in man to restore himself and thus gain a title to God's regard. There is no hope in that direction. There is no hope for man until he is delivered from the idea that he has power to restore himself. His help is no where in the universe but in that Being against whom he has so grievously sinned. God himself has found a ransom. Our help is in him who gave his Son to die for us upon the cross and raised him again for our justification.

THOUGHTS ON REVELATION.

Some 23 years ago we brought our remarks on Revelation down to the close of the 11th chapter. We are minded to go on with the thread of interpretation as the Lord may give us ability. We have no desire to dogmatize, but having thought and prayed a good deal over the matters of which we are about to treat, we hope that what we have to say may help in some way to elucidate a book which is so specially commended to the prayerful attention of Christians.

Revelation, Ch. XII. I. "And there appeared a great wonder in heaven; a woman clothed with the sun and the moon under her felt, and upon her head a crown of twelve stars." At the very commencement of the book we are taught to look upon the things mentioned in it as symbols. The word 'apocalypse' means 'unveiling.' For obvious reasons prophecy concerning the future destinies of the church needed to be veiled. Says our Lord, "If the master of the house had known in what hour the thief would come, he would have watched and not have suffered his house to be broken up." "The Son of man shall come as a thief." "The *mystery* of the seven stars." I. 20. The woman here is easily perceived to be the primitive, apostolic church. She is clothed with the sun, i. e. the Sun of righteousness. "Put ye on the Lord Jesus Christ." "For me to live is Christ." "Not I, but Christ liveth in me." "I am glorified in thee." "We preach not ourselves but Christ Jesus the Lord," The decadence of the church of Christ began when she began to make more of herself than of Christ, and to teach that men were to be saved by her mediatorship. The moon under her feet, appropriately represents the Jewish dispensation, which was the shadow of good things to come and performed for the Sun of righteousness the office that the moon performs for the sun not yet risen. The crown of twelve stars means the apostolate. Christ aimed in the apostles to give a faithful embodiment of the piety which he desiderated in the church. They are the patterns, the standard upon whose model the church should be formed.

"And she being with child, cried, travailing in birth, and pained to be delivered." "Not as though we had already attained either were already perfect," says Paul. The apostles, and men of kindred mind in the church of the first three centuries, saw plainly that there was a mighty work to be done before the Saviour could see of the travail of his soul and be satisfied, and ardently looked forward to a greater manifestation of the glory and perfection of Christ in the Church than had yet been witnessed. When at length, after the ten great persecutions to which the apostolic church had been subjected, the Emperor Constantine declared himself a convert to Christianity, it seemed to many Christians that the great opportunity had arrived and that by the blessing of God, the Church would now be in a position to claim the fulfilment of the promises concerning the reduction of the world to the sceptre of Christ. This is what we understand by the expressions used in the text. Such a manifestation of the glory and power of Christ as had not been witnessed in the apostolic church, was now to be expected.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." The woman was a great wonder in heaven; the dragon was another wonder in heaven. The woman was a wonder in heaven, because it was a wonderful thing that a people so hated, downtrodden and persecuted as the church of Christ had been should have mounted to the throne and laid hold upon the imperial sceptre itself. Christians were disposed to see in this something like a judgment of God for all the barbarities inflicted on the church by the Roman Emperors for ten generations. 'The heaven,' as we saw in our commentary on Rev. xi. 12, represents the sphere of government, the political heaven. But what is meant by this other wonder in heaven? The dragon with the seven heads is Rome, imperial Rome. What is the dragon doing in the same sphere with the woman? The meaning is that that alliance with the State that appeared to some Christians such a glorious event and so full of promise, seemed to them as the accession of the imperial power to the Church of Christ, was going to turn out more for the advantage of the enemy than for that of the Church. Instead of the State coming under the benignant sway of the Church, the Church really came under the sway of the State, and Christianity had to accommodate itself to the ideas of the ruling power. Instead of an accession of real glory and honour, the Church had to relax her demands, to let down her standard, and content herself with worldly dignity and priestly domi-

nation. The State Church would speedily be found to be a Church in which the godly people of Christ could not remain, out of which they must make their escape that they might continue to be witnesses for the truth. In another connection the seven heads are said to be the seven hills on which the imperial city, Rome, is built. They are also said to indicate successive forms of Government; kings, consuls, decemvirs, tribunes, dictators, heathen emperors. The dragon 'in heaven' seems to show that the seventh head is Christian, nominally. The removal of the seat of Empire to Constantinople, left Western Europe under a modified imperialism.

REMINISCENCES. LXXXI.

As we have mentioned, Homunculus had conceived a desire to spend his days as a foreign missionary, even before he had informed a single soul of the change that had been wrought in him. He supposed that there would be nothing to hinder him from going abroad in this capacity at once, just as he was, with his Bible under his arm. When he came to mention this purpose to his friends Mr. Atterbury and Dr. Skinner, he was strongly advised by them to prosecute a course of study in the Union Theological Seminary, before going abroad. Dr. S. thought a two years' course would suffice. Perhaps H would have been frightened at the idea of spending three years in preparation; he consented to study two years; eventually he came to see that the three years were needed. But he had never been to college and would he be admitted to the seminary? He called upon the professors and was encouraged by them to believe that if he gave the summer to the study of Greek, he could enter at the beginning of the term in the autumn. So he began to apply himself diligently to the study of Greek. He soon was led to consider that, in consequence of the sedentary way in which he had for so many years been accustomed to pass his time, seeking in himself and in his books the means of passing it agreeably, he was singularly ill-fitted to speak to men about religion, and that if he was to be a missionary it was high time he began to cultivate the necessary aptitude. He took a class in the sunday-school, and then got the missionary of the Tract Society to assign him a district, which he could visit and labour in. This district consisted of a block of houses, mostly tenements, with different families in each room. He tried to visit all these once a week, speaking to those who were willing to be spoken to, distributing tracts and caring for them as he best could. Eventually a meeting was established among them. Some of them were Romanists, some were infidels. H. became acquainted with an infidel shoemaker, who had generally the Bible opened before him as he worked at his trade, searching for matter for his lectures, for he was an infidel lecturer. He was a man of about 75 years old, and H. often went to see him, hoping that he would be led by his testimony and arguments to read the Bible in a different spirit. But the old man was most bitter in his opposition to the Bible, and delighted to impute the worst of motives to all who had had to do with the writing of the Scriptures. His imagination was fully employed in conceiving a bad cause for every thing that is narrated in the Bible. He detested the Jews as a nation, but was charmed with them when they put Christ and his followers to death. His name was Offen and he wrote a book of which he presented me with a copy, breathing throughout the spirit of Tom Paine. He died before H. left America, and unhappily died as he had lived. H. had anticipated that it would be enough for him to tell his story and infidels would at once abandon their infidelity; but he found that this was far from being the case.

Homunculus had been for many years very much addicted to smoking. He cared more for it than for eating. As soon as he became a follower of Christ, it struck him as unseemly that he should be the slave of this or any other appetite, and he made up his mind that he would break it off. He did this not at all in a heroic way. He made up his mind that he would purchase only the poorest and cheapest tobacco; in this way, he soon lost his pleasure in it and easily renounced it and has never since had any desire for it. He of course made it the subject of prayer that he might get the victory in this Parthian way. Another detestable habit was that of using profane language. He saw the evil of this as soon as he came to know Christ, and found it necessary to maintain an attitude of continual watchfulness lest he should give way to the old habit. He remembers that the braced habit of mind by which he sought to save himself from this vice, went over with him even into his dreams. He gave up the use of wine and all intoxicants at the same time, without solicitation or suggestion, believing that the spirit of the New Testament favoured total abstinence.

Some time in the course of this summer H. had a dream that impressed him and encouraged him. It is related in the Daily Meditations under the passage "Thou shalt compass me about with songs of deliverance." Ps. xxxii. 7.

A copy of a letter written by the father of H. to his own father, 28 years before, in the year when H. was born, came into the hands of the latter. To his great astonishment he found his father writing in an earnest Christian strain, entreating *his* father to give his heart to the Lord, and telling him that he had recently come to know Christ as his Saviour. He showed the letter to his father and had some talk with him about religion. The father acknowledged that he had at the time when he wrote the letter, felt the power of religion and had afterwards fallen back; he added that for many years he had been supremely unhappy and had often gone to bed with the wish that he might never open his eyes again in this world. It gave me great joy (this was before my baptism) to tell him of the change that had been wrought in me, and to urge him to give himself anew to Christ. This he was not long in doing, and the last years of his life were passed in the peace and joy that come from believing. He had a sister, married to Daniel Ostrander, a well-known minister and presiding elder in the Methodist Church. These two persons had died in the latter part of 1843 in the city of New York. All that H. knew about them was that there were some relatives of the family on the father's side who were Methodists, with whom, because they were such, the family had shunned all intercourse, only mentioning them in terms of ridicule. Thirty years after, H., reading Stevens' History of the Methodist Episcopal Church, was surprised to find very interesting notices of Mr. and Mrs. O. who were spoken of in the highest terms as devoted and useful Christians, adorning the Gospel in their lives and in their death. Little thought H. in the day when he and his sister used to make merry over the supposed bigotry and want of polish in these relatives, that a day would come when he would have rejoiced exceedingly if he could have looked back upon some real acquaintanceship with these good people. It is reasonable to believe that they had often made the city relatives that gave them the cold shoulder, the subject of prayer, and that the Lord had regard unto these prayers. They had scarcely passed away when the Lord began to work powerfully among us.

About the beginning of October, H. began his attendance at the Union Theological Seminary in New York. Dr. E. Robinson, author of "Researches in the Holy Land," and wellknown for his hermeneutical attainments, was one of our professors and Dr. White was professor of systematic Theology. These were halcyon days. H. felt strangely at first in this crowd of young men who had been all their days in contact with sacred things, and looked with a sort of awe upon many so much younger than himself handling religious topics with a familiarity that seemed almost miraculous.

INTERNATIONAL BIBLE STUDY.

August 22nd, 1880. *Matthew XXV.* 31-46.

"THE throne of his glory." The Son of Man shall come again. He comes now to the believer and dwells with him according to his word; but the manifestation is not such that a carnal world can take knowledge of it. In a day when men are not looking for him, and are even doubting whether there had been any first advent, he will appear in glory with all the holy angels. The glory will be like that of the transfiguration, irresistible in its testimony. The throne is among men the symbol of kingly power, and God addresses men in the language of men. The main idea is that all nations of the earth shall be made sensible of the fact that Christ is invested with all power in heaven and in earth, not only to save but to judge. In the description that follows, things are put in the form in which we can best apprehend them. We cannot tell how all the people on the earth can be made to look simultaneously upon one object, or how that object shall be understood to be Christ by all mankind. The great and all-essential points are these: the recognition of the supreme glory of Christ; the conviction of sin; the reception of his people to everlasting blessedness; the rejection of his enemies. At his coming the separation of his people from others will be incontinently effected. As a shepherd distinguishes sheep from goats, without the slightest difficulty, so the separation of true Christians from false will be most easy and unerring. He then declares the principle upon which this separation is made. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As men treat Christ's disciples so they are affected towards Christ. The presence of a believer is a test of the society in which he is found, and men show by their treatment of him how they stand affected towards Christ. Pliny will

be there, with Trajan and Marcus Aurelius, and perhaps Renan and many other eminent men of modern times will volunteer to bear testimony to them as good men; but the question of the judge will be, 'how did you treat the Christians of your day? These were the salt of the earth, these were they who had my love shed abroad in their hearts, and whose great aim was to please me, and because they would not deny my name and bow down to the image of one of your vile emperors, you pursued them to an ignominious death.' Many professing Christians will be there, adducing many good works by which they declared their interest in the Gospel of Christ; but alas! their works are not those which the Judge demands; they took no particular interest in the poor of Christ's flock. We may reasonably suppose that the sufferings of the Christians here made mention of, are those that came upon then because they would not renounce their fidelity to Christ. Those in Pontus who sought to minister to the poor Christians whom Pliny was ordering to execution, rejoicing in that fidelity which drew upon them the resentment of the higher powers, these are gathered to the right hand of the glorified Christ. And they who in our days insist upon obeying Christ in things which the generality of Christians think no longer necessary, and are consequently shunned and branded, these are they whom Christ uses as a test. "One of the least of these." This means a Christian having nothing about him that would naturally lead men to court his society. This representation of the judgment shows plainly that before that day the Gospel of the kingdom must be preached in all the world, among all nations, and that there must be Christians in all these various nations, in all these various communities, so that men may have the opportunity of showing how they are affected towards Christ. It is not enough to send them the printed Gospel; there must be men and women who are epistles of Christ, whose lives shall plainly declare that they are on the Lord's side. This gives us a striking conception of the missionary work. Does it not indicate that the latter-day missionaries shall be men of Christ's own type, not surrounded by adventitious advantages, but self-denying, world-renouncing, humble? not sought after, except by those who desire the knowledge of Christ? And we may expect too that the Gospel will be successfully preached in all lands, so that there shall be a body of genuine believers to whom to live is Christ. How are *we* affected towards Native Christians? we see that this will be the great question in the day of judgment, and the fact that a test of this kind is to be applied to us may be found alarming to some of us. We fear that there are some who are grounding their claim to Christ's regard in that day, upon something very different from their interest in the native Christians. Perhaps some who do not for a moment doubt their own Christianity, are accustomed to speak or think disparagingly of Native Christians.

Perhaps you have a very indifferent opinion of Native Christians. Well, what have you done to elevate their character? Have you deeply humbled yourselves before God, because there is such a defective reperesentation of Christ and his Gospel in these heathen lands. Have you done what in you lies to help these Christians to come to a better knowledge of Christ? You spend much time it may be in praying to Christ, in your nicely-furnished boudoir; and all the time Christ wants to see you in a certain mud hovel not far off, where there are one or two Native Christians struggling with poverty and ignorance. The same true Christian sentiment that would lead us to visit the poor, ignorant Christians, would also lead us to try and win the unconverted. Would it not be well if we were sometimes at the well-side, talking to Samaritans?

"Inasmuch as ye did it not unto one of the least of these." Ye did it not. You have done a great many fine things, but for some reason they are all strangely overlooked. If you had truly loved Christ, you would have loved his followers, not merely those who had a charm for you because of their position, or their power of making themselves agreeable, but the lowly and despised, the afflicted and forlorn, and your love to them would have expressed itself in acts that can be specified in the day of judgment.

"Everlasting." This is the translation of the Greek word *aionios* which is compounded of two words, *aei* and *on* signifying *always* and *being*.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

"*To the Editor of the Bombay Guardian.*"

SIR,—Now that measures have been adopted to mitigate suffering by the formation of the C. D. Act, it is hoped that the act will prove successful in accomplishing the object anticipated by those who proposed it. I trust it will not be out of place for me to take the liberty of offering a suggestion as opportunity is afforded to "strike the iron while it is hot." It may seem to some as if I have taken a very extreme view in advocating that an *Abolition* Act be brought into force so as to extirpate these haunts of vice and banish from our fair city those who have any part or lot in the matter, thus cleanse our city and remove the reproach that is cast upon Government for adopting an Act which indirectly encourages vice and iniquity and provides means so that the foul practice may be more freely indulged in. Instead of attempting to subdue crime and suppress disease, why not get at the root of the evil? remove the cause. "Prevention is better than cure." With a strong body of police and an able detective force at our command, might not the city he purged from its gambling hells and haunts of iniquity? — This was accomplished in the city of Brooklyn, why may it not be done in Bombay? For the encouragement of those who are interested in the welfare of the public and engaged in elevating the moral tone of Bombay society and improving the healthy condition of the people, I give the following extract from one of Dr. DeWitt Talmage's discourses, "The lepers of high life." Vide page 49 of his new book "The masque torn off" He says in answer to the question "why don't the city authorities put an end to such places of iniquity"?

"In regard to Brooklyn the work has already been done. Six years ago there were in the radius of your City Hall thirty eight gambling saloons, They are all broken up. The ivory and wooden "chips" that came from the gambling hells into the Police Head Quarters came in by the peck. How many inducements were offered to our officials, such as: "This will be worth a thousand dollars to you if you will let it go on." "This will be worth five thousand if you will only let it go on." But our Commissioners of police, mightier than any bribe, pursued their work until within the city limits of Brooklyn there is not a gambling hell, or policy shop, or a house of death so pronounced. There are underground iniquities and hidden scenes but none so pronounced. Every Monday morning all the Captains of police make reports in regard to their respective precincts. When the work began, the police in authority at that time said: "Oh! it can't be done, we cant get into these places of iniquity, to see them, and hence we can't break them up." Then" said the Commissioners of police "break in the doors" and it is astonishing how soon after the shoulders of a stout policeman goes against the door, it gets off its hinges. Some of the Captains of police said "This thing has been going on so long it cannot be crushed." "Then" said the Commissioners of police "we'll get other captains of police." The work went on until now if a reformer wants the Commissioners of police to show him the haunts of iniquity in Brooklyn, there are none to show him. If you know a single case that is an exception to what I say, report it to me at the close of this service at the foot of this platform, and I will warrant that within two hours after you report the case, Commissioner Jourdan, Superintendent Campbell, Inspector Waddy, and as many of the twenty five detectives and of the five hundred and fifty policemen as are necessary will come down on it like an Alpine avalanche. But you say, "How has this general clearing out of gambling and places of iniquity been accomplished?" Our authorities have been backed up by a high public sentiment. In a city which has on its judicial bench such magnificent men as Neilson, & Reynolds, & McCue, & Moore, & Pratt, & others whom I am not fortunate enough to know, there must be a mighty impulse upward toward God and good morals. We have in the high places of this city men not only with great heads but with great hearts."

Yours,
PRO BONO PUBLICO.

"PROGRESS."

MR. EDITOR,—Yesterday I received the 2nd No. of the new monthly "for the educated classes in India and Ceylon," by the above title. I greatly rejoice, in general, in its appearance, contents and already wide circulation, and hope that the latter may be increased ten-fold, yea, a hundred fold. But I would like to ask your opinion whether "Progress" has not overdrawn the "useful lesson" to be learned from the biography of Lord Macauley, regarding "love of truth," etc., when it says that "conscientiousness was perhaps the crowning feature in Macauley's character," and asserts that "he would, if necessary travel hundreds of miles or read hundreds of volumes to verify a single statement."

For my part, I am not able to reconcile these strong statements with what was published twenty-four years, ago in the now discontinued *Christian Herald* (of Madras) as follows:—"The last two vols. of the History of England," says the *British Messenger* of March 1855, [nearly five years before the death of the great historian], "are painfully destitute of the spirit which ought to actuate a Christian historian, for they ignore the special providence of God, and discover an intense dislike to evangelical Christianity. * * * It has been conclusively proved against Macauley by Dr. Hugh Miller that he has sacrificed his character for exact truthfulness as a historian, in order to give a damaging view of evangelical religion." The celebrated author of *First Impressions of England*, says:—"Such travesties of history cannot survive the age in which they were written. No literary excellence, no airs of philosophic impartiality, no sneering pretension to more than ordinary research, and much more than common sagacity, no silver-tongued press or golden-tongued exchequer can long save them from the fate that awaits the ill-omened productions of learning supplying the lack of principle, of eloquence leaning or fables, and of talent in

league with error. Say what you will, people will distrust the whole representations of a historian who has been convicted of wilful and studious exaggeration. We have heard, though we cannot vouch for the truth of the story, that Thomas Carlyle, when exhorting a friend to amuse himself, after hard study, with light reading, and being asked what works he would recommend, replied, why, Thackery's last novel, or Macauley's last volume, or *any other* of the best works of fiction.

Now Mr. Editor, from your wide field of observation and from your stand point as to the right and the true, tell us, was the lamented Hugh Miller in his judgment mistaken and shall we dissent from him, or shall we abide by the latest thought of this advanced period? —so obliging

Yours faithfully,
A CONSTANT READER.

South India,
Aug. 6th 1880.

SIR,—Most of your readers, and perhaps you yourself, hardly ever peruse a Gujrathi paper, and consequently may not be aware that the editorial equanimity of your contemporary of the "Jam-é-Jamshid" has been sorely ruffled by a recent boast of the S. P. G. that the Parsi girls, receiving education in the Society's Schools, take very kindly to the Bible. There may in this be something humiliating to the devout Parsi, but it cannot surprise any one who has carefully watched the progress of events, that truths so sweetly sublime, so soul-elevating as those of Christianity, should eventually find favor even with aliens. Eternally wedded to the tenets of his religion, blindly endorsing the dogmas of a selfish and ignorant priesthood, wrapped up closely in his own conceit and perversely shutting out the light, this zealous Zoroastrian flatters himself that in thus sounding the warning-note, he saves his creed from decay. But he forgets—poor man—that the real danger lies in the creed itself—that the decay, which he would prevent is inherent, and that just as the "sun peereth through the darkest clouds," will the superior light of Christianity one day disperse the darkness which the Lord in His wisdom permits for a time to gather around it. What if the half a dozen Parsi girls leave the S. P. G. School? If they receive an English education at all, who could guarantee that the Bible would long remain a sealed Book to them? Will the pious journalist kindly name a substitute—another book that can so effectually satisfy the soul's cravings? It cannot clearly be his own book; for if it really had that power, his fears of Christianity would be simply meaningless.

The nature of my business brings me into daily contact with the natives, especially the Parsees, and I have consequently been able, during my long sojourn in India, to know more of their habits of thought, their tastes, prejudices and desires than most men of my class. I can count by the hundreds those of them who long since left off praying to the sun, moon and stars, to the sea and to the *fire*; who regard the cunning sophistry which seeks to defend this unmistakable idolatry as a species of hypocrisy; who never visit the fire temples, are dissatisfied with their prescribed mumblings in an unknown tongue, and hate the tiresome rites and ceremonials which alone can open to them the door to everlasting bliss; who in fact are all but Christians at heart, and whom the fear of public opinion, perhaps also some private considerations alone prevent from openly embracing the Cross of Christ. And this class, let the servants of the Lord rejoice, is daily gathering strength. Can the "Jam-è-Jamshid" do aught to check its onward growth?

Perhaps no religious system is entirely void of excellencies; but a few truths scattered here and there, some set rules of conduct and verses chanted in honor of the Diety, are not in themselves sufficient to stamp on a Book the seal of divinity. Besides being tested on its own intrinsic merits, it must be viewed in relation to its influence on a community, a nation and on the world at large. View the Hindu Vedas, the Mahomedan Koran and the Parsi Avesta on the one hand, and view the Bible on the other, in this light; and what's the result? The History of the world from its commencement to the present day at once decides the question in favor of Christianity. Its influence on individuals, on communities, on nations and on the whole world, has been, without question, of the widest and the best. Where else, except in the Bible, is a purer system of ethics to be found, and what other book has such power to cleanse the heart and elevate the soul? Contrast the life of a *true* Christian with the life of any other individual; of a minister of the Cross with that of a maharajah, a molvie or a mobed. The Hindu, Mahomedan or Parsi recites a few prayers at stated intervals, and fondly hopes by that means alone to obtain salvation; the Christian believes that unless he is purified within, no prayers can be of any avail, and strives to make himself presentable, in word and in deed, at the Throne of Grace.

Judging from the rapid strides which Christianity has taken of late, the day cannot be distant when, under God, it will be the dominant religion of the world. Let all then who have the Saviour's cause at heart strive to this glorious end. Let not Christians themselves, so-called Christians, through petty jealousies or sectarian prejudices, thwart or retard this most desirable object. Let us be an example to the heathen to imitate, not to shun or point at with the finger of scorn. Let us be all that Christianity teaches us to be, meek in suffering, humble in behaviour, God-fearing, upright and just, and in His own good time the Lord will bring about the glorious consummation, which we are taught to expect, of a whole world at the foot of the Cross.

H. A. KINGSLEY.

Elph. Circle,
11-8-80

DEAR BRO.—Just a few lines regarding the heavy church debt referred to by my predecessor Bro. Ira. A. Richards in a July No. of your "Guardian."

No amounts have been received in response to the letter referred to above. The Corpse (Rs. 1,500) is still on our hands. Since taking charge of this Circuit, the suggestion of my predecessor at our last Financial meeting, to circulate collection Cards has been put into effect. Some help to the partial burial of the Corpse in question is expected from this source. Our membership in this place is but a handful, and unless the Lord help us we must live in constant view of the horrible corpse. Stewards of the Lord, awake, awake, gird on your armour and come over to the rescue.

Unless this cumbrons load is removed no real blessings can be expected to attend God's work in this place.

Yours Bro. in Jesus,
T. E. F. MORTON.

NOTICES.

RECEIVED from M. P. Kurrachee, for the M. E. Church, Bellary, Rs. 10; for the M. E. Church Mhow, Rs. 5.

Received for the Grant Road M. E. Church, from T. B. C. Rs. 5; from Mrs. B. 5.

Appointments for to-morrow: Grant Road, 8-30 a. m. I. F. Row; 6 p. m. J. Morris.——Dean Lane, Fort, 11 a. m. W. J. Gladwin; 6 p. m. I. F. Row.——Mazagon, 11 a. m. S. Smith; 6. p. m. G. Bowen.

THE next Quarterly Conference of the Bombay M. E. Church will be held (D. V.) at Dean Lane next Tuesday, at 5½ P. M.

Y. M. C. A. Next Friday, 8½ P. M. at the Gen. Ass. Institution, Calbadevi, Lecture by Rev. D. Mackichan, on the Unity of Nature, with some physical illustrations.

THE BOMBAY MISSIONARY CONFERENCE proposes to held (D. V.) a series of PUBLIC MISSIONARY MEETINGS in the FRAMJI CAWASJI INSTITUTE on the 25th, 26th and 27th of August, as follows:

WED. AUG. 25th 8 P. M. Missionary Sermon by Rev. J. Douglas of Indore.

THURS. AUG. 26th 8 P. M. Addresses by Rev. L. Bissell, D. D. of Ahmadnagar; Rev. Dhanjibhai Nauroji and Rev. I. F. Row of Bombay.

FRI. AUG. 27th 7-30 P. M. Conversazione, with short addresses.

Morning prayer meetings will be held at 7-30 A. M. on each of these days at the bungalow of Maj. G. W. Oldham, Girgaum.

Through inadvertence we omitted last week to acknowledge the following paid into the National Bank for the "Special Building Fund Y. M. C. A.": from J. N. D. Rs. 100.

Epitome of News.

SATURDAY, AUGUST 7.

—The services of the Bombay Volunteers have been tendered to the Government for garrison duty.

—We (*Asian*) understand that the latest improved betting machine from Australia, a Totalisator, is about to be imported to this country. If in proper order, it will soon supersede lotteries at most of our large race meetings.

—*Times of India*: The "inauguration meeting" of a newly started Coffee and Reading-room took place last evening in a wing of the old High Court building. For some days past several ladies have interested themselves in the matter, and they may be congratulated on the success which has attended their exertions at the onset. The room will be available to all classes, one of the principal objects being to provide a suitable repast for sailors when coming ashore at as low a rate as possible; and it is to be hoped that this laudable undertaking will meet with the support it deserves. The site is well chosen, being within a few minutes' walk of the Sailors' Home, and just opposite the Government Dockyard. The room is large enough to answer present requirements, the only apparent defect being that it is not sufficiently open to the breeze. The stock of reading matter is not large at present, but due care will be taken to add to it from time to time; and considering that the institution has been started under such excellent auspices no doubt it will prove a success.

The place was very tastefully decorated last evening, and even the most careless observer must have noticed that the arranging of appropriate mottoes, flowers and evergreens was due to the ladies. The entrance fee was merely nominal, and by half-past six o'clock the room was full to overflowing: it was a literal route, but not a "rabble route." The proceedings commenced with the singing of a Hymn, a young gentleman presiding at the harmonium; and he subsequently made way for a lady. Cakes, tea and coffee were then liberally distributed. The Rev. Mr. Row, Mr. Park and Mr. Gladwin then respectively addressed the assemblage, after which followed a duet and a few more hymns. Altogether a very pleasant evening was passed, and there was nothing wanting to secure the comfort of the guests. We must not forget to mention that soldiers and sailors mustered in good force on the occasion, among them being the shipwrecked crew of the ship Mahableshwur.

Monday, August 9.

—To-day's *Bombay Gazette* contains a map of Afghanistan.

—*Times of India*: The Rev. A. G. Cane, the Church of England chaplain with General Burrows's column at Kushk-i-Nakhud, was all right on the 3rd of August.

—There is a long grade on the Terre Haute and Logansport Railroad, in Indiana. A heavily loaded freight broke loose from a train and started down this incline. It gained a frightful rate of speed and was going in the direction from which a fast passenger train was soon to come. A dreadful collision was thus imminent. A locomotive was quickly sent in pursuit of the runaway. The chase was most exciting. The engineer, by forcing a speed of sixty miles an hour, finally overtook the freight car, fastened to it and drew it in a reverse direction, just in time to prevent a disaster.

Tuesday, August 10.

—*Bombay Gazette* on the C. D. Act: It has been proved over and over again, and it is perfectly well known to all who have taken the trouble to make themselves acquainted with the most elementary facts connected with the working of this most clumsy and blundering machinery, that for one person brought under the control of the police a dozen successfully elude their vigilance, and that infinitely more mischief to the public health is wrought by their clandestine vice than would have been effected had the abortive attempt at regulation never been made at all.

—Same; Rangoon: This news of the massacre of the refugee princes' blood relations has come from so many sources and is, considering Theebau's character, withal so extremely probable, that I am afraid it is only too true. Perhaps death is the best thing that could have happened to the poor creatures. For the last fifteen months they have been shifted from noisome underground cells to equally filthy huts in the palace enclosure, occasionally getting a little fresh air only to make the contrast of the foul dungeons all the more horrible. For a time they were almost starved, and it was only by means of the faithful services of a few maids of honour that they got food enough to keep life in their bodies.

—Same: The Kandahar force has left Sherpur and is moving onwards towards Logar. The troops with General Stewart go under canvas in Sherpur, Bala Hisssar, and Siah Sung. They will hold the fortifications until Wednesday, when tents will be struck and Kabul evacuated, while the Amir's troops at once occupy the places left vacant by us. Four lakhs will be paid to the Amir on Tuesday, being the first instalment of the promised subsidy. Government have decided not to destroy the fortifications built by us about Kabul, after all. The Amir so pressed this point, that it was decided to let them remain. We have no treaty whatever with him.

—A high flood at Nerbudda has carried away a portion of the temporary bridge

—*Times of India*: Hillmen, believd to be Nagas, have raided a tea garden near Golaghat, Shillong. Five children were decapitated.

—The Sultan has extended for another two years, dating from next spring, the period during which the *employès* of the British Museum are to be permitted to continue their excavation of the mounds of Assyria and Babylonia.

—According to the *Academy*, Mrs. Nicoll, of the China Inland Mission, has recently gone to Chungking, in Western China, being the first Englishwoman who has entered the province of Szechuen. Miss Wilson and Miss Faussett, of the same mission, have also lately started from Wuchang, in Central China, on a boat journey of 1,000 miles up the river Han on their way to Hanchung, in the remote province of Shensi, in the north-west.

—*Watchman*: On Saturday, Exeter-hall, through the munificence of six gentlemen (at a cost of £25,000), passed into the hands of trustees on behalf of the Young Men's Christian, Association, the intention being that it should be preserved for the use of the religious and charitable societies wishing to hold their meetings there, and at the same time that the Young Men's Christian Association should possess a building worthy of their aspirations and aims. The six gentlemen who have so munificently contributed towards the acquistion of the hall for the association are Mr. J. D. Allcroft, who has given £5,000; Mr. C. R. L. Bevan. £5.000; Mr. S. Morley, M.P., £5,000; Mr. G. Williams, the treasurer of the association, £5,000; Mr. T. A. Denny, £2,500; and Mr. E. Denny, £2,500. A large additional sum, estimated roughly at £16,000, will be required for alterations and improvements, one-half of which has been subscribed.

—A concordance of the Holy Scriptures in Roman Urdu has been prepared by the Rev. Mr. Hoskins and publishd by the Am. Methodist Mission Lucknow. If is a volume of 901pp. and is sold at Rs. 3-8.

Wednesday, August 11.

—*Times of India*: To-day our troops see the last of Cabul, and many of them will probably recollect with a grim smile the words with which Dost Mahomed bade farewell to India thirty years ago, "I have seen a great deal," said that sapient Ameer, "of your Government since I came to India. Your forts, your arsenals, your ships, all are admirable. I have been down to Calcutta and have been astonished with your wealth, your palaces, your marts and your mint; but to me the most wonderful thing of all is that so wise and wealthy a nation could ever have entertained the project of ocupying such a country as Cabul, where there is nothing but rocks and stones." Dost Mahomed would have been still more astonished had he seen this wise and wealthy nation spend some twenty millions sterling in the conquest of his country, and then hand it over, with all the forts they had erected, and all the guns they had captured, and a handsme sum of money down, to an Ameer of whom they knew nothing, and with whom the Secretary of State is able to boast in the House of Commons that we have no formal engagements.

—Same: We publish a first instalment from the Famine Commissioners' report, which is of great interest as showing that the Commissioners altogether dissent from the official views as to the mortality caused by the famine. The Commissioners reckon that the actual mortality due to famine causes amounted to five-and-a-half millions, and that the number of births during the same period was lessened by two millions. It is far better to look facts of this kind in the face, as the Famine Commissioners seem to have done, but it is well for them that they are not members of a service of which the late Governor of Bombay happened to be the chief.

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for August, with time and fare table. Price one anna.

—Press Commissioner: Kandahar, August 6.—Ayub has arrived at Kokeran, six miles from the city. The preparations for defence are complete. There are provisions, except forage, for thirty-five days. Our losses were exaggerated in previous reports, and do not exceed 1,000 killed and missing, of which 400 were Europeans and twenty-one officers. The Wali is in the city with his relations and their families. All the Afghans, except a few merchants, have left. Ayub's whole force, including Ghazis and tribesmen, is now very large, but a great want of discipline prevails. The villagers are suffering much oppression from Ayub's troops. A convoy of baggage and treasure has been attacked at Spin Tangi by Pathan and Murree robbers. Four European subordinates and some sepoys and coolies were killed, and the baggage and treasure plundered.

—From Dr. Cook's remarks on the C. D. Act: "Surely this argument was a low and base one which assumed that fear of results was the best defence against crime. It would be a far nobler aim, he observed, on the part of the clergy and instructors of youths to ignore this unworthy argument, and to trust rather to raise the moral tone, by fencing round the rising generation with the armour of religious feeling and high princible, that it might successfully resist the risings of temptation."

But the clergy are not the instructors of youths, and the Government take good care that they shall not be.

—*Bombay Gazette*: After nearly twelve years of exile, Abdul Rahman who left Kabul a fugitive, returns a prince and to-day he enters Kabul as its acknowledged sovereign. That he should come back to his country the "chosen vessel" of the English was probably as far from his thoughts as it was from Lord Lytton's when he began this war; for the war would have been entered on with different feelings had it been known that the result would be to place on the throne of Afghanistan a protégé of Russia. Never perhaps has history testified more directly to the truth of the adage *l'homme propose, Dieu dispose*, than in this instance. A ruler who, according to Abdul Rahman himself, "was detested by all the Afghans for his complaisance towards England"—these are the words used by Abdul Rahman to the American traveller Eugene Schuyler with regard to Shere Ali—has been driven out of the country, and one who has been living on Russia's bounty for twelve years, is not only given the throne of Kabul, but is paid to accept it.

—The 78th Highlanders left Bombay yesterday for the front.

Thursday, August 12.

—Press Commissioner: News from Kandahar states that the garrison have water, food and ammunition in abundance. Their defences have been strengthened, the buildings outside the city walls destroyed, the guns mounted and every preparation made to resist an attack. The spirit of the troops is good, and one or two successful skirmishes with villagers have taken place. Herati and Cabuli troops are said to have quarrelled over the booty captured after General Burrows's defeat, and Ayub is reported to have been wounded in quelling the disturbance. From Khojuk all is reported quiet. Heliographic communication has been established between Khojuk and Killa Abdulla.

—*Bombay Gazette*: The railway works through the Nari gorge are stopped. The workpeople have retired to Sibi. The Murrees came down in force and killed one hundred coolies. A squadron of the Sind Horse and a wing of a native regiment sent to punish them were quite exhausted with continued fighting. Large quantities of stores were abandoned at Spintangi and Hurnai. Also one lakh and a half of treasure was lost. Telegraph signallers Luther, Phillips and Hannah were cut up; also Corporal Douglas, of the transport service, and Mr. Angelo, Major Peter's head clerk. The stampede from Hurnai was disastrous, the Murrees harassing the flanks and rear, while the swollen torrent from the recent rains made the hurried flight both difficult and dangerous.

—The Str. *Zambesi* with English Mails left Aden for Bombay, Wednesday, 9 a. m.

—*Bombay Gazette*: A good time appears to have come again for Bombay mills. The result of the working of the Anglo-Indian Mill for the half year ending 30th June last is a profit at the rate of 21 per cent. per annum.

—*Times*; Edinburg, July 13: A new prosecution of Professor Robertson Smith was initiated to-day in the Free Church Presbytery of Edinburgh. The ground of the prosecution is an article on "Hebrew Language and Literature" in the 11th volume of the "Encyclopædia Britannica," which has been published since the Professor was formally acquitted and replaced in his chair by the General Assembly six weeks ago. In this article Mr. Smith applies to Hebrew literature in general the same principles of criticism which he had applied to

Deuteronomy and Canticles in previous articles. He has been at no pains in it to conciliate his opponents or to show regard to the sensitiveness of the traditionalists, though it would have been prudent for him to do so, and he probably would have done so could he have foreseen the Assembly's deliverance in his case at the time of writing it. Indeed, it is known that he endevoured to withdraw the article and to stop its circulation after the meeting of the Assembly, but by that time the volume had been printed off and the matter was beyond his control. Among the views and the expressions in the article to which exception is taken are the following:—"It may fairly be made a question," he says, "whether Moses left in writing any other laws than the Commandments on the tables of stone." Again, he says:—"The story of the early fortunes of the nation down to the time of David often presents characteristics which point to moral tradition as its original source." Speaking of the Pentateuch, he refers to it as "Itself a production of more than one writer." On the Song of Solomon, which in a former volume he described as an erotic poem, he says:—"This lyrical drama has suffered much from interpolation, and, presumably, was not written down till a comparatively late date and from imperfect recollection, so that its original shape is very much lost." He repeats his offence regarding Deuteronomy by alleging that in it, "The ancient ordinances of Israel were rewritten in the prophetic spirit," while he refers to "The Historical Books as they were finally shaped after the fall of Jerusalem, when that old popular narrative was filled out and continued in a spirit of prophetic pragmatism." He says of Isaiah xiii. and xiv., that they "seem to have been first published as anonymous broadsides. Finally, he refers to "The beginning of Haggada, the formation of parables and tales attached to historical names, of which the book of Jonah is generally taken as an early example."

—The *Indian Herald* is responsible for the following:—A Christian, named Prabhudas, was on Friday last sentenced in the Court of the Maharajah Holkar at Indore to two hundred days' imprisoment, for selling Christian books in the city of Indore. Prabhudas is a native of Allahabad, and was till recently connected with All Saints' Church in this station. Two months ago he attached himself to the English Church Mission at Indore and has been carrying on the trade of a weaver for his livelihood. His leisure hours have been occupied in the sale of religious books, and for this he has been condemned to imprisonment for the greater part of a year. There was no disturbance connected with the sale, nor is it alleged that there is anything offensive in the books, except their Christianity.

Friday, August 13.

—Some half-dozen of our Medical Apprentices have been ordered to the front for field service.

—We are glad to supplement our notice of the Rev. G. R. Navalkar's Grammar, with the following from the *Times of India*: Mr. Ganpatrao R. Navalkar has published the second edition of his excellent Grammar of Marathi, a book of which we thus wrote in 1868—"*It* is the most scientific and critical grammar of an Indian vernacular we have seen, and throws much light on the origin of the vocables, inflections, and various other points relating to the structure of Marathi and other cognate languages." Careful, discriminate reading and research, have enabled the author to enlarge and rearrange it, so that in its present form it is emphatically a standard work. Henceforth there ought to be no more uncertainty or doubt on the subject of Marathi grammatical forms; for the origin of every one of these is carefully traced, and its sense and form authoritatively determined. The syntax is the largest and fullest ever written of the language, and it gives numerous examples of peculiarities of Marathi idiom. The general reader will find the chapters on Derivation to be most interesting and instructive, and we would recommend that Chapter XX., the first of that section, should be published separately for more general information. The author supports the onomatopoetic theory of the origin of language, and says that "the imitative particles are so numerous in the Marathi language, and the words derived from them so multiform, that it would be possible to construct a complete form of speech exclusively of them" (p. 191). The Marathi is shown to be a composite language, and its various elements aae thus described:—"The Imitative Particles and the Desaj (indigenous) words occur chiefly in the speech of the lower classes, and give their thoughts and feelings a bodily form and expression. The Tad bhavas (words derived from Sanskrit) are employed by the higher classes for all popular purposes, while the Tatsamas (generally pure Sanskrit words) enter copiously into their formal and learned discourse. The Anya-Desi languages (the Arabic and Persian, through the Urdu) contribute a large number of valuable vocables relating to the arts and institutions of civilised life, and impart to the language into which they are incorparated singular life and energy" (p. 202.)

—*Times of India*; Sibi, 12: The troops proceeding to the front are suffering much from the heat. Several ceses of sunstroke and heat apoplexy have occurred. Colonel Brown, 2nd-in-command of the 8th N. I., died yesterday from sunstroke. Deaths have occurred among the Artillerymen: and the 2nd Sind Horse have had two cases.

—Press Commissioner: A letter from Kandahar, dated the 5th, received in Quetta, gives reassuring news of the garrison. The report that Ayub was wounded in trying to stop a fight between the Cabuli and Herati regiments is repeated. The Thul Chotiali and Hurnai forces have arrived at North Chuppar without encountering any opposition. Three nine-pounder guns, drawn by bullocks, and escorted by a detachment of the 2-11th Regiment, leave this evening for the Khojuk. News has been received at Quetta that the garrison at Khelat-i-Ghilzai was all well up to the 8th August, and had not been molested. News from the Kandahar column is good.

—Same: Butkhak, Aug. 11.—Last night the Ameer arrived at Deh Gopak, three miles from Cabul. At seven this morning he came to Sherpur, where tents had been pitched, and where he was received by General Stewart, the Chief Political Officer, Mr. Lepel Griffin, and a large number of military officers. The interview was very satisfactory, lasting a quarter of an hour. He enters Sherpur to-day. The withdrawal of the troops was effected with the utmost order and without any accident. All the districts in the neighbourhood of Cabul are tranquil, and there is no excitement on the line of march.

Muski Alam and all the principal Ghilzai Chiefs are in the Ameer's camp.

—The *Indian Herald* now announces that Phrabhudas, the man who, it is said was imprisoned by Maharajah Holkar for selling Christian books, has been released at the intervention of Sir Henry Daly. The Maharajah has, the *Herald* adds, however forbidden the missionaries to sell Christian books at Indore, and our contemporary predicts that as the missionaries are not likely to hold themselves bound by this prohibition, further troubles seem imminent.

—Deaths last week, 406.

—Fall of rain, to date, 45 in.

—*Overland Mail*, July 23; A resolution, moved in the House of Commons by Mr. Briggs, codemning the erection of a statue to the late Prince Louis Napoleon in Westminster Abbey, was carried on July 16 by 171 votes to 116.

The proposed monument will, theirfore, not be erected in the Abbey, but the Queen has given a site for it in St. George's Chapel, Windsor.

At the Wesleyan Methodist Conference, opened on July 20 at the Wesleyan Chapel, City Road, the office of president, vacated by the Rev. Benjamin Gregory, was filled by the election of the Rev. Ebenezer E. Jenkins.—

—George Ripley, LL.D., died at New York on July 4, in his seventy-eighth year. He was the originator and chief promoter of the Brook Farm experiment, in which he was associated with Hawthorne, Emerson, Alcott, Thoreau, and Margaret Fuller. Dr. Ripley put all his property into the enterprise, and withdrew in 1846 almost penniless. For the last thirty years of his life he was literary editor of the *Tribune*. In 1853 he undertook, with Charles A. Dana, the editorship of Appleton's "New American Cyclopædia," in sixteen volumes. In conjunction with Bayard Taylor he prepared in 1854 a "Handbook of Literature and the Fine Arts."

Miscellany.

—The Am. Board for Foreign Missions propose establishing a Mission in Umzila's kingdom, of which the following account is given:

Fifty or sixty years ago a Zulu chief named 'Cnaba was driven out of his country by Chaka, "the great Napoleon of the Zulu supremacy." 'Cnaba crossed the Limpopo River, expelled the Portuguese from their settlements in the interior of Sofala, conquered the natives up to the Zambesi, and established his capital in the salubrious highlands a hundred miles from the coast. Not long after, one of Chaka's generals, named Manikusa, or Manikoos, was despatched to conquer the Portuguese at Delagoa Bay. Manikusa found the assegais of his Zulus no match for the powder and ball of the Europeans, and he retreated. Knowing that death awaited him if he returned home defeated, he ran away with his army into the Gasa country, overthrew 'Cnaba, and took possession of the kingdom for himself. Umzila is the son of Manikusa, and reigns with the despotic authority of the Kafir kings. The country seems to be in a condition such as Zulu land was under Dingaan, Chaka's successor, when our missionaries reached Natal in 1835. Umzila and his Zulu Indunas, or subchiefs, hold in subjection the native tribes which 'Cnaba conquered. . . . .

TELEGRAPHIC NEWS.

Athens, August 5th: The reserves of the Greek army have been called out.

London, 6th: In the House of Commons last night, the Chief Secretary for Ireland, in reply to a question, said that he deeply regretted the rejection of the Irish Compensation Bill by the House of Lords, and he trusted that a plentiful harvest would alleviate the Irish farmers. He appealed to the Irish members to use their influence in maintaining order in Ireland.—The *Times* publishes a paragragh this morning, stating that 1,000 men of the Royal Marines are ordered to Ireland, as disturbances are expected.—It is stated that the intended naval demonstration in the Adriatic has been abandoned in consequence of the readiness of the Porte to settle the question of the Montenegrin frontier.—6 P. M. In the House of Commons this evening, the Chief Secretary for Ireland, in reply to a question, said, that disorders in Ireland were not apprehended; and that though troops would occupy districts where agrarian outrages took place, they would only replace drafts sent to India.—The Under-Secretary for Foreign Affairs, in reply to a question, said, that the Great Powers were considering what further steps should be taken on the question of the Greek frontier.

7th: Lord Claud Homilton, the Conservative candidate, was elected for Liverpool yesterday, in place of Lord Ramsay, by a large majority, defeating Mr. Plimsoll.—Sir Hercules Robinson, Governor of New Zealand, has been appointed Governor of Cape Colony.—The Earl of Lytton arrived at Portsmouth yesterday.—H. M.'s Troopships Orontes

and Euphrates left Portsmouth on the 3rd and 6th instant respectively.—A deputation of bankers and merchants waited yesterday upon the Secretary of State for India, with the request that he would restore the arrangement by which the Indian mails arrived in London early in the week. His Lordship admitted that the present arrangement was unsatisfactory, and he promised to take the matter into his consideration.

New York, 7th: Dr. Tanner, who announced his disbelief in the medical theories about starvation, declaring that he could live 40 days without food, and who began here this self-imposed task on the 28th June, completed it to-day, but is emaciated and exhausted.

London, 9th: Her Majesty the Queen has received the Earl of Lytton at Osborne.—The Secretary of State for India has refused to attach interest coupons to Indian transfer loans.—The Tekke Turkomans have concentrated at Geok Teppe, strongly reinforced, and a battle is imminent.—In the House of Commons this evening, the Secretary of State for India, in reply to a question, said that the withdrawal of our forces from Cabul was determined upon long before the defeat of General Burrows, and his defeat does not justify the postponement of our departure. His Lordship further said that General Stewart concurs in our leaving Cabul. Doubtless arrangements have been made to protect friendly tribes, but not necessarily with Abdul Rahman, with whom we have no formal engagement.—Mr. Gladstone is the guest of the Dean of Windsor.—Yesterday, at Shanbuck, county of Kilkinny, a party of masked men shot the Crown Solicitor, Mr. Boyd, and his two sons. The former is dying, and his sons are in a precarious state.—The Great Powers have acquiesced in military preparations against Turkey.

Constantinople, 9th: The Turkish Minister of War has diverted the troops ordered to Dulcigno, to enforce the surrender of that town.—In the House of Lords last night, the Secretary of State for Foreign Affairs, in reply to a question, said that the European concert was fully maintained, and that it was solely directed to prevent the collapse of Turkey. The disaster in Afghanistan had been without influence on British policy in the East.—The Porte has resolved to enter into direct negotiations with the Great Powers in the settlement, of the question of the Greek frontier.

London, 10th: The Earl of Lytton, in reply to an address presented to him at Knebworth yesterday, said that he was confident it only needed perseverance for a few years in the great system of policy which a succession of wise Englishmen had framed for the Government of India, in order to give India strength and influence to become one of the great powers of the world.—One of the sons of Mr. Boyd has died. Several arrests have been made.—In the House of Commons this evening, a discussion took place relating to the withdrawal of our forces from Cabul, when Lord Hartington said that military, not political, reasons solely dictated Government in that step, and that they accepted the responsibility of it.—Messrs. Carter and Codenhead, belonging to the Belgian Exploring Expedition, have been murdered in Central Africa.—The Board of Trade Returns of Imports for the past month amount to £33,375,000, showing an increase of £3,000,000, compared with last year.—The Exports for the same period amount to £20,250,000, showing an increase of £3,500,000 compared with last year.

Constantinople, 10th: Mr. Goschen has declared to Abeddin Pasha, Minister of Foreign Affairs, that the Great Powers will not change the decision arrived at by the Berlin Conference on the question of the Greek frontier.

St. Petersburg, 10th: General Kaufmann left Tashkend on the 7th instant to survey the Kashgarian-Russian frontier and to inspect the troops at Alga.

London, 11th: A conversation took place in the House of Commons last night on the appointment of General Burrows to the command of the Girishk Brigade and his conduct in the late action, when the Secretary of State for War promised that the fullest enquiry should be made, and deprecated any censure beforehand.—Mr. Juland Danvers has been appointed Secretary in the Public Works Department of the India Office.

Constantinople, 11th: The Austrian Ambassador has had an audience of the Sultan, and in presenting his credentials he said that his mission was to cement closer the friendship of the two Empires.

London, 12th: The interview of the Emperors of Germany and Austria, which took place yesterday, is considered conducive to peace.—The Duke of Cambridge, the Duke of Connaught, and Sir Garnet Wolseley, will attend the autumn manœuvres of the Germany Army.—In the House of Commons this evening, the Secretary of State for India, in reply to a question, said that the Indian Government would institute an inquiry into the recent disaster at Kandahar.—His Lordship also said that it would be desirable, after the conclusion of the war, to consider the question relating to the improvement of the organization of the Indian Army, and the number of men of which it should consist.—A vessel has been boarded in Cork harbonr and three cases of rifles seized, by supposed Fenians.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan*, 7:

For Southampton.—Mrs Pelle, Mr H C Boyes, Col Pelle, RA, Mr Wm Vaisey, Mr and Mrs D Aitkin, Dr and Mrs Jas Bryen and three children, Col R S and Mrs Burge, child and infant, Mr and Mrs R C Smith, Mr Jenkins, Mr and Mrs Courtis (Jr); infant son of Col Maude, Mrs A Huggett, Sergeant and Mrs Hanron, Mr H Simpson, Mr B Minns, Mr Squire, Mr Wm Platt, Mrs A Ray and infant, Apothecary Garrett, wife and daughter, Apothecary B Gordon, Mr J Eliot and Mr and Mrs Hampton.

For Brindisi.—Mr A M Monteath, Mr H Stewart Reed, Mr E H Moscardi, Mr Sidney Smith, Mr W H M Hare, Mr J W Quinton, Mr W D Bruce, Col W H Beynon, Mr H Scott Taylor, Dr George King, Mr L Rind, Col Ogilvie, Dr J S Wood, Mr W G Muntz and Mr J A Cassels.

For Venice.—Mr C O Camps, Rev Mr Beaumont and Mr C Smith.

For Marseilles.—Mr Birkmyre.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pera*, 12:

From Southampton.—Mr Hewett, Col and Mrs Kincaird, 2nd Lieut Young, Major and Mrs Roberts, Paymaster Mayers, Paymaster Mosse, Paymaster Fleury, Paymaster Souter, Mr Posfora, Mr E Coole, Mr Rustomjee, Mr Taraporewalla, Mr J Clegg, Mr and Mrs Franklin, Lieut Col A Reid, Capt J S Walker, Mr J H Osborne and Shaik Mahomed.

From Brindisi.—Mr W M McClelland, Mr W F Woodroffe, Mr A Whitten, Col H Fraser, Dr R Harvey, Col G Clark. Mr Howorth, Capt M Pleydell, Mr A M Smith, Mr L Spens and Major Pedder.

From Venice.—and Col G W Holdworth.

From Suez.—Mr Va Hillingoni and Mr Mr Sebastian Fernandes.

Domestic Occurrences.

MARRIAGES.

SPALDING—LEES—July 28th, at St Andrew's Church, Bombay, Colin Souter Spalding, to Kate Lees

MOSES—ABRAHAM—August 11th, at Sans Souci, Byculla, by the Rev. M. Gindill, S. M. Moses, Esq., late of Shanghai, China, to Rachel, third daughter of E. J. Abraham, Esq., of Bombay.

DEATHS.

GRIERSON—July 30th, Weston-Super-Mare, Somersetshire, Mary McCulloch, widow of the late Dr. D. Grierson, Bombay Medical Service.

BRISCOE—August 6th, at Girgaum, George James Walter King, child of George and Minnie Briscoe aged 2 months and 12 days.

BROWN—August 6th at Tannah. Hebe, the infant daughter of Major and Mrs. W. T. Brown.

"BOMBAY GUARDIAN."

Subscriptions received from 7th to 14th August 1880.

G. Manson, 5th May 1881, Rs. 7-10; G. Manson for Mrs. Thomson, from 29th April 1878 to 29th April 1879, Rs. 9-4; J. G. White, 19th January 1881, Rs. 7-10; D. J. Proby, 31st December 1880, Rs. 7-10; Lieut R. J. Young, 30th June 1881, Rs. 7-10; W. R. Davie, 18th September 1880, Rs. 6; J. D. Wilson, 31st December 1880, Rs, 3 13; Rev. T. Evans, 31st July 1880, Rs. 1-9-6; H. Mathews, 7th October 1880, Rs. 7-10; Col. Baily, 29th May 1881, Rs. 7-10; W. E. Gordon, 1st July 1881, Rs. 7-10; S. Holland, 22nd April 1881, Rs. 7-10; C. Pereira, 22nd November 1880, Rs. 6; G. W. Cobban, 1st June 1881, Rs. 7-10.

ERRATUM.——In the acknowledgments from 15th to 22nd May 1880, for "W. Prisce" read "M. Pruce," and in the acknowledgments from 31st July to 7th August 1880, for G. Ainsworth 23rd July 1880, "Rs. 2" read "Rs. 3."

Advertisements.

Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

——:o:—:o:—:o:——

Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

Brown's Dentrifice and Dontina for cleaning and preserving the teeth. Price per doz. bots. Rs. 5.

——:○:o:○:——

Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and greateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

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